

Christianity in short :

OR, THE

Way to be a good

CHRISTIAN,

Recommended

To the Use of such as want either
Time or Capacity for reading longer
and learned Discourses.

Mat. 7. 13, 14. *Enter ye in at the strait
gate; for wide is the gate, and broad
is the way that leadeth to destruction,
and many there be which go in thereof.
Because strait is the gate, and narrow is
the way that leadeth unto life, and
few there be that find it.*

Mat. 21. *Not every one that saith unto me,
Lord, Lord, shall enter into the King-
dom of Heaven: but he that doth the
Will of my Father which is in Heaven.*

By C. Ellis, Author of the *Gentile's guide*.

L O N D O N :

Printed for T.G. and are to be sold by
Sam. Crouch, at the corner of Pope's
Head-Alley, in Cornhill, 1699.

BALE/EL 593

V.C. Gildersleeve

Gift

OF THE
Way to a Good
CHRISTIAN

For the use of the
Theological Seminary at
And Lancaster, Pennsylvania.

By
The Rev. Mr. John
Gildersleeve
Pastor of the
First Presbyterian
Church, Lancaster,
Pa.

LONDON:
Printed by
J. B. Nichols and Co.
15, Abchurch Lane, in the
City of London.

To my Beloved Neighbours,
for whose Use this little
Book is written.

My dear Friends,

I Hope some of you need not
much the help this little Book
can afford; and indeed it is
a shame either for you or me, that
any of you should need it, except
Children. Yet I fear it is too need-
ful, yet I pray God it may prove use-
ful to many of you. I have often
told you, that neither an Ignorant,
nor Carnal, nor a Worldly, nor a
Formally Religious course of Life,
can ever bring you to Heaven.

now tell it you again ; and as you love your Souls, let me intreat you to believe me ; except you become other Men than some of you, yea than the most of you yet are, you cannot be saved. You have God's Word to read ; you may hear Sermons when you will, you may be instructed privately when you will ; you have many good Books to instruct you, you have so much sense as to know you are a dying, you have understandings to consider what's like to become of you ; you have sure the wit to know that all things here will have an end, and that nothing can concern you so much as the Salvation of your Souls to all Eternity. I am confident were you dying you would say so. Can it be any thing [then, but] a brutish inconsti-

tion
A

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deration that keeps you in that state you are in? Awake, awake, and see here in short what you have to do. 'Tis short, that you may not plead you want time to read and learn it: 'Tis plain, that you may not plead 'tis above your Capacity; 'tis cheap 'it shall cost you nothing but the pains of reading it for your Instruction in the way of Life. You will in a little room see what it is to be a Christian. Præfise then what here you read, and then die in Peace. But if you slight these easie helps, and will go on your old way, I must leave you to God, and comfort my self in this, that I have not dealt deceitfully with you. The good God make us wise unto Salvation. Amen.

A 3 1 1

Consider seriously.

Learn industriously.

Pray devoutly.

Believe firmly.

Repent sincerely.

Love unfeignedly.

Resolve deliberately.

Practice constantly.

Hope patiently.

Receive Thankfully.

And,

Enjoy Eternally.

THE

IS A

THE

Entrance into Christianity.

I Must shortly die, and after death
I must for ever be either endlessly
happy, or endlessly miserable.

It concerneth me therefore, above
all things in this *short* time of my
Life, so to prepare for Death, that
after Death, I may be *Eternally*
happy.

To this end two things are alto-
gether necessary, a sound *knowledge*,
and a sincere *practice*.

Two things are needful to be well
known, the *End* which I am to aim
at, and the way which will lead me

My daily practice must be to walk

in the way: in *hopes* of attaining the *end*.

What both these are, **J E S U S C H R I S T** hath abundantly taught us in his *Gospel*, which it therefore highly concerneth me diligently to *read and learn*.

Christ hath instituted two *Sacraments*, the one for our *entrance* into, the other for our *confirmation and strengthening* in the way of *Life*, *Baptism*, and the *Supper of the Lord*.

In both these the whole Substance of *Christian Religion*, which is the way to *happiness*, is summarily comprehended and represented.

Christ Jesus commanded his *Apostles* to go up and down in the *World*, and by *Preaching the Gospel* to persuade Men to be his *Disciples*, and learn of him the way to *Life*.

He commanded them to admit Men into his *Church*, or the Society of his *Disciples* by *Baptism*, or washing them with *Water* in the Name of the

he Father, Son, and Holy Ghost.

This Ceremony of *Washing* with water, did signifie and assure them, that as many as continued *Christ's* faithful followers, were washed from the *Guilt* of their *past sins*, and should be daily more and more *sanctified* and *prepared* for eternal *Glory*.

Persons of years to understand, were thus in *Baptism* to give up themselves in an holy *Bond* or *Covenant* to *God*, and thus my parents when I was an *Infant*, did give and dedicate me to *God* the Father, Son, and Holy Ghost.

In this *Baptismal Covenant*, *God* the Father doth give himself to be our reconciled Father, and *God* the Son *Jesus Christ* to be our *Saviour*, and *God* the Holy Ghost to be our *Sanctifier*.

In the same *Covenant*, we do receive of *God* the Father, Son, and Holy Ghost to be our only *God*, submitting to him as our *Owner* and *Governor*.

and chusing him as our *chief good* and *portion*, and heartily consenting to be taught and ruled, made *holy*, and saved by him, in a firm *belief* of his word, and humble *Obedience* to his *Laws*.

We do also promise, and resolve not to follow, nor be led by the *Devil*, the *World*, nor the *Flesh*, but to watch against, and resist all their temptations, and to persevere so doing unto our lives end.

Every one that keepeth this Covenant faithfully is a good *Christian*, and hath the *pardon* of his sins, and *eternal Life* sealed and assured unto him by God in this *Sacrament of Baptism*.

As I therefore desire to be *Eternally happy*, and would avoid everlasting *Torments*, it concerneth me to see that I keep Covenant with God, which I cannot do, without learning and knowing what I am to believe and do.

If I have not already learned this, it is not time now any longer to delay it, seeing my eternal Happiness depends upon it. And I know not how soon, no not whether this night, God may call me out of this World by death, when if I be either ignorant or wicked, I am undone Soul and Body for ever.

The Christian Faith.

THere is a G O D, and but *one*
G O D, the F A T H E R, S O N,
and H O L Y G H O S T.

God is an infinite and most *glorious*
S P I R I T, a most *pure* and *living*
substance, without *body*, *parts*, and
passions.

God is *Invisible*, cannot be seen or
perceived by sense.

God is *Incomprehensible*, cannot be
perfectly known by any but himself.

God is *Immortal*, cannot die; *Im-*
passible; and cannot suffer.

God is *Immence*, not limited to
place, but is every where.

God is *Eternal*, not limited by time,
but without beginning or end.

God is *Independent*, not caused or
governed by any other,

God

God is *Immutable*, not subject to change, but necessarily what he is, the same for ever.

God is *Almighty*, able to do all things : *Omniscient*, knowing all things ; infinitely *Wise*, in ordering all things.

God is infinitely *Good*, and the Fountain of all Goodness, *Holy*, and *Just*, and *Merciful*.

God is *Self-Sufficient*, perfectly blessed and happy in himself alone, needing nothing, but infinite in all Perfections.

The *Father* begetting the *Son*, the *Son* begotten of the *Father*, the *Holy Ghost* proceeding from the *Father* and the *Son*, are three *Persons*, but one un-compounded, undivided G O D blessed for ever.

God is the *Maker*, or *Creator* of all things, the *Preserver* and *Upholder* of all things.

God is the absolute *Owner* and *Lord* of all things.

God

God is our Sovereign King, Supreme Law giver, and Righteous Judge.

God is our chief good, and loving Father, and bountiful Benefactor.

All Life, and Power, and Wisdom, come from God, and our final rest and perfect happiness is in him alone.

God is a most free Agent, and doth what, and when, and how he will.

In the Beginning, by his Word of his own good pleasure, he made the World, and all things in six days, when before there was nothing but Himself.

All that God made was very good.

God by his providence preserveth, ruleth and ordereth all things, great and small.

There is no goodness in any thing but what God giveth; nothing can come to pass, but as God permitteth it.

God may justly do what he will with every thing, he can do no wrong to.

to any thing, he ordereth the whole course of the World *wisely* and for the *best*.

God made an innumerable company of Angels or pure Spirits.

A great multitude of these *Angels* continue *holy* and *happy*, in *loving*, *praising*, and *enjoying* God, doing his *Commandments*, and serving him in such *Ministries* as he pleaseth to employ them in, for the good of his people.

Many of the *Angels* did *sin*, and were cast down into *Hell*, to everlasting torments. These are *Devils* under *Belzebub* the *Prince of Devils*, the *Old Serpent*, and *Satan*.

The *Devil* is the *Spirit* that worketh in the *Children of Disobedience*, the *father of Evil doers*, going about like a *roaring Lion*, seeking whom he may devour.

God made *Adam* the first man, of the *Dust* of the *Earth*, and the first woman *Eve*, of a *Rib* of *Adam*.

Man hath two parts, a Body of Flesh and Bones, and a Soul which is a Spirit.

God made Man after his own Image, he gave him an Immortal Soul, endued with understanding, a free will, and a power to do good, and authority to rule and use the Creatures, for such ends as God design'd them.

God made not Man a lawless Creature, to live as it should list him, but God made him for himself, and to serve him in holy Love, and perfect Obedience.

Man understood God's Will, and that Will understood, was the Law in his heart, whereby he was to live, knowing God to be his Owner and Governour and chief good, he was bound to resign himself to his disposal, submit himself to his command, and to delight himself in him above all.

If Man had done thus, he should never have died, but have lived for ever, happy in the love and enjoyment of God.

God

God having placed Man in the Garden of *Eden*, gave him free leave to eat of all the Trees thereof, only excepting the *Tree of knowledge of good and evil*, which upon pain of *death*, he charged him not to eat of.

But the *Devil* in a *Serpent* tempted *Eve*, and by her he tempted *Adam* to eat thereof, and to sin against God in breaking his *Command*.

By breaking God's Law, they lost their *Holiness*, and became *Mortal* under the Curse of *Death*, hearkning to the *Devil* they fell under his power, loving their *own Pleasure* more than God, they lost their *Happiness*: Thus they who are made *Wise*, and *Powerful*, and *Happy*, made themselves *foolish*, and *weak*, and *miserable*.

We are all the *children of sinful Adam*, and of *unholy Parents*, are born *unholy*, ignorant of God, our *Duty*, and our *Happiness*, dead to good, and forward to evil, easily conquered by the *Temptations* of the *Devil*, the *World*

World, and the *Flesh*; and if left to our selves must perish everlastingly.

If *God* had punish'd *Adam* according to his sin with *Death*, he had cut off *Mankind* from the *Earth*; but he was graciously pleased to shew mercy.

God suffered *man* to live for a time upon *Earth*; but so as he might be sensible of the great evil he had brought upon himself by breaking *God's* Commandment.

The *Creatures* are accursed to bring forth for him *vanity* and *trouble*, and *vexation*, *hard labour*, *pains* and *sickness*; for come upon his body, he becomes ashamed of himself, and is filled with *terrors* of *Conscience*, and having struggled through many evils, and difficulties must at last die and return to dust.

Yet *God* opened unto him a new way to *Eternal* happiness after death in such a way as to magnifie his Love and Mercy to *Mankind*, and manifest his hatred of sin, and zeal for the keeping

keeping of his *Laws*, that he might at once shew *grace* to the *Offender*, and secure the *Honour* of his just *Government*.

God did graciously promise that a *man* should be born of a *woman*, who should conquer the *Devil*, and deliver *Man* from his *Tyranny*, and give such *satisfaction* unto *God's Justice*, that for his sake, all they should be eternally happy that would accept of him for their *Saviour*.

Accordingly, *God* so loved the world, that he gave his only begotten *Son*, that whosoever believeth in him should not perish, but have everlasting life.

God the Son took to himself our humane *Nature*, *Soul* and *Body*, and was made truly *Man*, yet ceased not to be truly *God*, but is both *God* and *Man* in one person, *God manifested in the flesh*.

He was wonderfully made *Man*, by being born without all stain of *sin*, of a pure *Virgin* called *Mary*, who

CON-

conceived him by the Divine Power of the *Holy Ghost*, when she had never known Man.

An *Angel* from Heaven revealed his *conception* to the blessed *Virgin*, and commanded his Name to be called *Jesus*, because he was to *save* his people from their sins.

Being *Born* and *Circumcised* according to the *Law*, he lived many years upon earth, in an humble and low condition, gave us an *example* to imitate in his *Life*, doing the whole *Will* of God, and conquering all the *temptations* of the *Devil*, and the *World*.

This is that *Messiah* whom many *Prophets* had foretold, the very *CHRIST*, or appointed of the Lord to be a Prophet, a Priest, and a King, and in this threefold *Office*, the *Mediator* of a new *Covenant* between God and Men.

As a *Prophet* he hath in his *Gospel*, and by his *Apostles*, made known unto us all his Father's will concerning our *Salvation*, and the way to it.

As a Priest he was Crucified, and
 died under Pontius Pilate, so offering
 himself once for all, a perfect and suf-
 ficient Sacrifice for the forgiveness of
 our sins ; in consideration whereof,
 God hath granted Pardon and Life to
 all true Believers.

Being dead he was buried, and
 went among the dead, and the Third
 day rose again to life, now to die no
 more, and having sealed the Covenant
 in his Blood, he left Instructions with
 his Apostles to admit Men into it by
 Baptism, and teach them how to keep
 it, and promised them the Gift of the
 Holy Ghost.

After some days, he in their sight
 went up into Heaven, and is glorified
 at God's Right hand in Power and
 Majesty ; And as King, ruleth and
 protecteth his Church, reigneth in the
 hearts of his Subjects, subdueth all
 Enemies, and is our Advocate with the
 Father, rendring our Persons and Ser-
 vice ;

vices accepted of him, and prevailing for all good blessings on us.

Shortly after his *Ascension*, on the day of *Pentecost*, *Christ* sent the *Holy Ghost*, the *Eternal Spirit* of the *Father* and the *Son*, upon the *Apostles*, to guide them into all saving truth, to enable them to *preach* to every Nation in its own Language, to write the *Holy Scriptures*, and to *seal* and *confirm* the truth of them by many *Miracles*, and wonderful Works, and to encourage them to a constant *suffering* for *Christ*, even unto death.

The *Scriptures* of the *Old* and *New Testament* are the very *Word* of *God*, which *holy Men* of *God* spake and wrote as they were moved by the *Holy Ghost*, and they contain all things necessary to *Salvation*, and are the standing sealed *Rule* of *Faith* and *Life*.

The *Holy Ghost* is *Christ's Advocate* pleading his cause with Men. He is our *Sanctifier*, enlightning,

pen

ing opening, softning, changing and renew-
 ing our hearts and minds to receive
 the Word and grow in *knowledge and grace* :
 Making the Word effectual for our
conviction and conversion, helping us to
pray, and stirring us up to *goodness*,
 comforting us with a sense of its opera-
 tions, and *strengthening* us to withstand
 temptations, and hold out in a *Chri-*
stian Course unto the end.

All those that are *regenerated, en-*
lightened and *covered* by the *Holy*
Ghost, are *one Holy Church*, whereof
Christ is the only *Head*. All that out-
 wardly profess Christianity, and have
 been baptized, are to be accounted Ho-
 ly by a visible *seperation and dedication*
 to God, till they cut themselves off by
Schism, or justly cast out by *Excom-*
munication.

Christ's Church is not limited to
 any Nation or People, but extends to
 all places, is propagated in all Ages,
 and containeth all *saving truth* ; and
 in this sense is *Universal or Catholick*
 All

All the *sanctified* Members of this *Mystical Body* of *Christ*, have *Fellowship* with the *Father*, and *Son*, by one *Holy Spirit*, with *Angels* in their *Love*, *Care* and *Ministries*; with the glorified *Saints* in *Heaven* in their *Love* and *Prayers*, and with one another on *Earth* in the same *Faith* and *Hope*, and *Love*, *Word*, and *Sacrament*, bound to hold the *Unity* of the *Spirit* in the *Bond* of *Peace*.

All these have in consideration of *Christ's satisfaction*, a full pardon of all past sins given of God, and *Sacramentally* sealed unto them in *Baptism*, with an assurance of final *Justification* and *Salvation*, upon condition of their perseverance in *Repentance* and *Faith*.

At death the *Souls* of the faithful rest with God in *Peace* and happiness, and the *Souls* of the wicked go into an endless state of misery.

The *Bodies* of all Men shall be raised again after death, and shall be again united to their *Souls*.

All men shall after the *Resurrection* appear before the *Judgment seat of Christ*, where the *wicked* shall be *condemned* to everlasting *Torments*, but the *Righteous* shall be finally *acquitted*, and go into everlasting *Life and Joy*, happy in the constant and perfect *love of God*, *praising him, delighting in him* amongst all blessed *Angels and Saints* to all *Eternity*.

The Heads of the Christians **DUTY.**

If any Man would be *saved*, he must first be *born again* of the *holy Spirit*, be *converted*, and become a *new creature*, *holy in heart and life*; otherwise he cannot enter into the *kingdom of God*.

The Grace of God hath appeared teaching us that denying ungodliness and worldly lusts, we should live soberly and righteously, and godly in this Profane World.

I must not think my self to be my own, so that I may live as I list; but must humbly acknowledge there is a God above me, whose I am, and whom I am bound to serve all the days of my Life.

I must take the true God alone for my God, even the Father, Son, and Holy Ghost, and worship him as my Maker, Redeemer, and Sanctifier.

I must by daily diligent reading, studying, and meditating on his word, and considering his works, labour to get a true knowledge of God, and not content my self in ignorance of him.

I must worship God in Spirit and in Truth, with the heart and soul sincerely.

I must stedfastly believe the whole Word of God, the History for my

Instruction

red *Instruction*, the *Precepts* for my *direction*,
 the *Promises* for my *encouragement*,
 the *Threatnings* to affright me from *sin*,
 the *Precepts* of all *temptations* to *unbe-*
lief, or a *false Faith*.

my I must live in a patient expectation
 but and hope of what God hath promised,
 is a neither despairing of mercy if I repent,
 nor presuming of Mercy, if I repent
 is not.

I must love God as the chief good,
 with the highest love, choosing him for
 and my only portion, delighting in him as
 my only comfort, willing to part with
 Life it self to enjoy him, and making
 right of all things, so I may please
 him, loving his *will* as far as I see it
 in every Man, especially in *Jesus Christ*
 our *Saviour*.

It is my duty to stand in awe of
 God's *threatnings* and *judgments*, and
 to be very cautious and circumspect in
 my ways, watching over my
 thoughts, words, and actions, fearing
 to offend him in any thing, neither

fearing nor loving any thing else so much, as to venture upon the least sin.

I must entirely trust and confide in God, both in all wants and dangers whether of Soul or Body ; Conscientiously using such means as he alloweth : Praying devoutly unto him for his Blessing, and casting all my Care for the success upon him, not doubting of his never failing Power and Goodness.

I must walk humbly before God, thinking meanly of myself ; renouncing all my own worth or merits, acknowledging all that I am, have, or hope for to be of his gift, taking patiently and thankfully all his Chastisements, and labouring to profit by them, and confessing that he doth all things wisely and well.

I must behave my self uprightly and sincerely, as in his presence ; and do all I do as unto him with a pure heart, avoiding all guile, dissimulation and hypocrisie ; not indulging the least

least evil *thought*, inclination or *de-*
fire, keeping up high and honourable
 thoughts of him, and preserving my
 Conscience tender, and my heart soft
 and easie to take the impressions of
 his word and spirit.

I must shun all *gross representations*
 of God, or likening him so much as
 in my thought to any creature. I am
 not to worship him after my own con-
 ceit or fancy, but according to the
 rules he hath given in his word; not
 with a formal, but a spiritual worship,
 drawing near unto him in *Prayer and*
Praise, and all his ordinances with my
 heart and affections.

I must use the *sacred Name* of God
 with all due reverence, not *prophaning*
 it by blasphemous, idle, or *impertinent*
talk; or by *false, common, or needless*
swearing; or by *breaking my Holy*
Vows and Covenants; nor any way
 giving occasion by my insincere pro-
 fession of his *Name*, unto others to
 blaspheme or prophane it.

I must honour the *Lord* in his day by spending it in his *Worship*, meditating on, and praising him for his wonderful works of *Creation* and *Redemption*; especially in the *Publick Assemblies*, bearing my part devoutly in the *Prayers* of his *Church*, attending to his word *Preached* and *Read*, and *Communicating* in his *Sacraments*.

I must not think too highly of my *self*, nor to be *proud* of any thing *I am*, *have*, or *can* do, seeing all is the undeserved *Gift* of *God*.

I must not humour my *passions*, but labour to be of a *meek*, and *quiet*, and *docible* spirit.

I must make use of my *reason* in considering what *I am*, and whence I *came*, and whether I must *go*; why I *live*, and how I must *die*, and what shall *become* of me after death, what I owe to *God* and *Men*, and my *self*, and how I *pay* it. I must often examine the *state* of my *Soul*, and whether I be converted from the *state* of *sin*.

fall into the state of grace, and all my thoughts, words, and actions, whether they be conformable to the Will of God. I should often think of the vanity of this World, and sinful pleasures, the certainty of Death, the impartiality of Judgment, the glories of Heaven, the terrors of Hell, the comforts of a good Conscience, and what I must do to be saved, with the necessity of a godly Life.

I must be heartily contented with my present lot and portion; not murmuring or repining at God's dealings, not ambitiously seeking a more high, or plentiful condition, not fretting at my wants or sufferings, nor vexing my Soul with worldly Cares, nor envying the more flourishing condition of others, but conclude that best, which God chuseth for me.

I must be a good Husband of my time, industriously improving it to the good of my self and others, not wasting it unprofitably in idleness, sports,

and *vanities*, but labouring in an honest calling.

I must be *chast* and *clean* in *Mind* and *Body*, entertaining no wanton thought, or desire, or look, or dress, shunning all *lasciviousness*, and *obscene* discourse, books, gesture and enticements to *lust* and *uncleanness*.

I must be *temperate* and *moderate* in *eating*, *drinking*, *sleeping*, *recreations* and *apparel*; not pleasing my *Appetite*, or wasting my *Estate*, or losing my time in any of them, but using them only in such a measure as may best preserve my *bodily health*, to serve my *Soul* in serving God.

I must *love my Neighbour as my self*, and do unto all men, as I would they should to me, that is all the good I can, rendering to every man his *due*.

Especially I must love, and do good to those that are of the *Household of Faith*, and love every man the more by how much I see more of God's Image upon him.

Above

Above all I must labour to do good to Mens Souls, by teaching, reproving, exhorting, comforting, and Praying for them, not hurting, grieving, scandalizing, or tempting them to evil, by advice, countenance, or example.

Parents must dedicate their Children to God, instruct and educate them in the knowledge and fear of God, correct all vice in them, and give them good example, maintaining them, and providing honest callings for them, as they are able.

Children must love, honour, obey, serve, and as there is need, relieve their Parents with all thankfulness.

Husbands and Wives must live in an holy, mutual, conjugal love to each other; helping one another in serving God, educating their Children well, ruling their Servants, and managing their necessary affairs; the Wife living in a quiet subjection to her Husband.

Masters must be *kind* and *just* to their *Servants*; instructing them in *God's Service*, as well as in their own; and *Servants* must obey, and be *faithful* to their *Masters*.

All *Superiours* are to rule in *Justice* and *Holiness*, seeking *God's Glory*, and the *publick good*: and all *inferiours* are to be subject to the *higher Powers*, paying tribute, and obeying their just *Laws* for *Conscience* sake, not resisting but taking it *patiently*, though they suffer *wrongfully*.

Ministers must *feed* and *rule*, and *watch* over the *Souls* of their *flocks*, and their *flocks* must freely contribute to their *maintenance*, honour them in *love*, and be *obedient* to them.

I must not take away another's *Life*, nor hurt his *Body*, nor so much as be *angry* with him without a cause; but must preserve as much as in me lieth, his *bodily welfare*, even as my own.

I must not defile another's *Wife*, nor be gully of *Fornication*; nor so much as look on any *Woman* to lust after her, but do all I can to preserve the chastity of all.

I must not wrong another of any part of his *Estate*, by *theft*, robbery, fraud, or deceit of any kind, but must secure his right, as much as my own, pay my *debts* duly, bargain honestly, and make *restitution* and amends for every wrong.

I must not wrong anothers good name or credit by *false witness*, *slandering*, *false accusing*, *tale bearing*, *reproaching*, *backbiting*; but I must vindicate it as far as with truth I can, acknowledging all the good I see in every man, groundlessly suspecting no man, I must not make or speak any lye, but speak the truth plainly.

I must utterly cast off all selfishness, and not be tempted by any desire of pleasing my self, to cover any thing that is another Man's.

I must love, pray for, and do good
to my enemies; not rendering evil for
evil, or seeking revenge, but forgiving
as God for Christ his sake hath forgiven
me.

I must not repay another of any
evil of his Estate, by evil, to him
and, or do him any kind, but must
be to him as my own,
and my duty, to him, honestly,
and make restitution and amends for
every wrong.

I must not repay another's good
with evil.

I must, as concerning the bearing, re-
sisting, bearing, but I must not
be as a man with a man, acknow-
ledging all the good I do in every man
and I must not be in every man
troubledly suspecting no man, I must
not make or look any eye, but I must

be plain.
I must be plain, of all things
and not be troubled by any
of them, and I must be plain
that is another's good.

The Matter of our Desires and Prayers.

I Am not able *naturally* either to *understand* the Mysteries of Faith, or to do the spiritual Duties, which I am bound as a Christian to believe and do. I must not therefore *trust* to my self, but by *frequent, fervent, and humble Prayer*, apply my self to God, in the *Name of Jesus Christ*, for the help of his *Holy Spirit* to quicken my *deadness*, enlighten my *ignorance*, and strengthen my *weakness*.

Of my self I know not *how* to pray or for *what* to Pray; I must therefore learn of *Christ*, who hath taught me thus to pray :

Our Father, &c.

I must with all *Humility* as an *un-done* sinner, approach unto God, in a
true

true sence of his *right* in me, and *dominion* over me, as my *Owner* and *Governour*, and of his *love* to me, as my *Father*, so far reconciled unto all men in *Jesus Christ*, that he *pitieth us*, and hath as a *gracious Father*, provided all things needful to make us *happy*, and that he *delighteth* not in our *dearth*, but would have us *run* and *live* as his children, *happy* in our *Father's* love and *providence*. And I must draw near unto him as a *parent*, *dutiful*, and *loving child*, heartily sorry that ever I *offended* him, *restlessly longing* to be reconciled unto him, *resolvedly* willing to *reign* and *give* my self up unto him, to be *governed* wholly by him : *stedfastly* believing and *trusting* in his *power* to *save* and *bless* me, and his *willingness* to receive me for his *own adopted Child* in *Jesus Christ*.

Yet I must remember the *greatness* of his *divine Majesty*, and the *infinite distance* betwixt a *powerful, wise,* and

and good God in *Heaven*, and me a *weak, foolish, and sinful worm* of the *Earth*, and so come with all humble reverence, falling down at his feet in a devout *Adoration* of his *Majesty*, longing to be made more *Holy* and *Heavenly*, that I may be *capable* of a nearer *Communion* with him.

I must first heartily desire that all the *World* may give him the glory due unto his *Name*; that *He* may be more perfectly *known*, and *loved* and *honoured* by men; and that in his *Person*, his *Name*, his *Attributes*, his *Word*, his *Day*, his *Ordinances*, his *Ministers*, and all his *Children*. That he may be *chosen* and *magnified* as the *supreme Good*, have the *chief place* in our hearts and affections, and *glorified* in the *World* by our *Godly Lives*.

I must next pray, that the *yoke* of *sin* may be *broken off*, and we freed from the *Tyranny* of *Satan*; that we may

may joyfully own, and submit to the *Authority of God*. That Christ's Church may flourish and be enlarged on Earth, and that the *Civil Powers* may cherish and protect it, that the power and malice of its enemies may be restrained and frustrated; that Christ may rule by his Spirit in our hearts, subduing our Corruptions, and ruling us in the way of Godliness; that we may earnestly long for, and diligently prepare for, and patiently wait for, and finally enter into God's Kingdom of Glory.

I must in the third place pray, That men may not make the will of the Devil, the Customs of the World, or their own inclinations and appetites, but the will of God alone, the rule of their lives; That we may all sincerely obey his Commands and submit to his Wisdom, and rest in his Government: That we may always endeavour after the perfection of duty, and as the Holy Angels of Heaven, rejoyce and delight in an Holy Obedience.

My

My next petition is, that I may have all things needful to *preserve this* life, till I be fitted for a *better*. That we may have *health and strength* to serve God, and other *outward good* things, as they are *expedient*; that we may be *free* from the *temptations* of *riches* or *poverty*, contented with our *present* portion, and *wise* to use it *piously* and *charitably*. That God would prosper our *honest labours*, keep us from *immoderate cares* and *desires*, from all *idleness* and *intemperance*.

In the next place, I pray that God would grant us *soft hearts*, and *repentance* unto *life*, a perfect *hatred of sin* and power to leave it. That He would through *Christ* forgive all our *sins* *original* and *actual*; and grant us *grace* in thankfulness to him to *forgive* all that offend us, and do good for evil.

Lastly, That God would enable us to *watch against*, and *manfully to resist* all *temptations*, that they may never prevail with us to do evil; that he
would

would *frustrate* all the malicious designs of the Devil, and all our enemies, and *protect* us by his grace, that we may *persevere* in obedience to our live end.

I conclude my Prayers with ascribing unto God the honour of all his works, acknowledging his *Dominion* and *Sovereignty* over all, and my *self* happy, in being his *Subject*; his infinite power, and my *self* happy in being under his *Protection*; I acknowledge all things to be from him, our total dependence to be upon him, and that the glory of all goodness is due unto him. I desire this may by all the World be acknowledged for evermore: And with all hearty desire, and filial confidence, to all this I say, Amen; So be it.

The

The Sacrament of the Lord's Supper.

CHrist Jesus hath instituted the night before he was betrayed, a solemn *Sacrament*, and *Christian Feast*, to be celebrated by Christians, even till his coming again, in remembrance of him.

The outward matter to be received is Bread and Wine, signifying the Body and Blood of Christ, as the food and refreshment of our Souls.

The Bread is blessed, broken, and given to be received and eaten by us. The Wine likewise blessed, poured out, and given, to be received and drank by us, to signifie that Christ was Consecrated and Crucified, his Body wounded, his Blood shed for our sins, and that he giveth himself Crucified to be received and believed on as our Spirit.

Spiritual nourishment and comfort.

All that *preparedly* receive the *Bread and Wine*, do with it really receive Christ Crucified; and with him the pardon of their sins and assurance of eternal Life, sealed anew unto them in this *Sacrament*, for the confirming of their Faith and growth in grace.

We join in the celebration of this *Feast*, to signify that we though many, are yet Members of one Body, the Church joined unto one Head, *Jesus Christ*, whose Death and Sacrifice we unanimously commemorate with all thankfulness; Professing that we all own the same Lord, the same Faith, the same Laws, and are to live in love, peace, and holiness, as the Members of the same Body.

He that communicateth in the *Sacrament* unworthily, is accounted by God as guilty of the Body and Blood of Christ.

That we may avoid this guilt, we must examine our selves, whether we discern

discern the Lord's Body, and understand what he gives there unto us, when we there come to do.

We are also to *examine*, how we keep our *Baptismal Covenant of Repentance, Faith, and new Obedience*, and if we find our selves truly *thankful* for the Blessing of our Redemption by Jesus Christ.

If we find our selves *sincere Christians*, resolving to keep Covenant with God, we are there to *renew* our Covenant most seriously, *praising God in Christ* for this inestimable *priviledge*, *rejoycing* in his *Salvation*, and so go our way, and sin no more.

Some

*Some Texts of Scripture often
and seriously to be Read
and Thought on.*

IT is appointed unto Men once to die, but after this the Judgment, Heb. 9. 27.

Go to now, ye that say, to day or to morrow, we will go into such a City, and continue there a year, and buy and sell, and get gain; whereas you know not what shall be on the morrow; for what is your Life, it is even a vapour that appeareth for a little time and then vanisheth away, Jam. 4. 13, 14.

Behold now is the accepted time, behold now is the day of Salvation, 2 Cor. 6. 2.

To

To day if ye will hear his voice,
harden not your hearts, *Heb. 4.*

Remember now thy Cteator in the
days of thy youth, *Ecclesiastes 12.*

We must all appear before the
Judgment seat of Christ, that every
one may receive the things done in
his body, according to that he hath
done, whether it be good, or bad,
2 Cor. 5. 10.

Knowing therefore the terrour of
the Lord, we perswade men, *2 Cor.*
5. 11.

If you call on the Father, who
without respect of persons, judgeth
according to every man's work, pass
the time of your sojourning here in
fear, *1 Pet. 1. 17.*

God will render to every man
according to his deeds; to them who
by patient continuance in well-doing
seek for glory, honour and immor-
tality, eternal life: But unto them
that are contentious, and do not obey
the

the truth, but obey unrighteousness
indignation and wrath, *Rom. 2. 7, 8.*

Work out your own Salvation with
fear and trembling, *Phil. 2. 12.*

Give diligence to make your call-
ing and election sure *2 Pet. 1. 10.*

The Heart of this People is waxed
gross, and their ears are dull of hear-
ing, and their eyes have they closed,
lest they should see with their eyes,
and hear with their ears, and under-
stand with their heart, and should be
converted, and I should heal them,
Acts 28. 27.

Save your selves from this unto-
ward generation, *Acts 2. 40.*

Repent ye therefore, and be con-
verted, that your sins may be blotted
out, *Acts 3. 19.*

Except ye be converted, and be-
come as little children, you shall not
enter into the Kingdom of Heaven,
Matt. 18. 3.

Except

Except ye repent, ye shall all likewise perish, *Luke 13. 3, 4.*

Except a Man be born again, he cannot see the Kingdom of God, *Joh.*

3. 3. Follow peace with all Men, and holiness, without which no Man can see the Lord, *Heb. 12. 14.*

Neither is there Salvation in any other [*but Christ :*] for there is none other name under Heaven given among Men, whereby we must be saved, *Acts 4. 12.*

He that believeth on him is not condemned, but he that believeth not is condemned already, *John 3. 18.*

There is no condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit, *Rom. 8. 1.*

To be carnally minded is Death, but to be spiritually minded is life and peace, *Vers. 6.* If ye live after the flesh ye shall die : but if ye by the spirit do mortifie the Deeds of the

C

Body,

Body, ye shall live, *verse 13.*

Now the works of the flesh are manifest, which are these : Adulteries, Fornications, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like.— They which do such things shall not inherit the Kingdom of God, *Gal. 5. 19.*

If any man have not the Spirit of Christ, he is none of his, *Rom. 8.*

9. If any man be in Christ, he is a new Creature, *2 Cor. 5. 17.*

They that are Christ's have crucified the Flesh with the affections and lusts, *Gal. 5.*

Love not the World, nor the things that are in the World : For if any Man love the World, the Love of the Father is not in him.

Whatsoever is born of God overcometh the World, *1 John 5. 4.*

Le

Let him that nameth the name of Christ, depart from iniquity, *2 Tim. 2.*

19.

By this the children of God are manifest, and the children of the Devil; whosoever doth not Righteousness is not of God, neither he that loveth not his Brother, *1 John.*

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: But put ye on the Lord Jesus Christ, and make no provision for the Flesh, to fulfil the Lusts thereof, *Rom. 13. 13, 14.*

If any Man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Sisters, yea, and his own life also, he cannot be my Disciple, *Luke 14. 36.*

If any Man will come after me let him deny himself and take up his Cross and follow me, *Mat. 16. 24.*

For what is a Man profited, if he shall gain the whole World, and lose his own Soul? Or what shall a Man give in Exchange for his Soul? *Vers.* 26.

The Grace of God which bringeth Salvation, hath appeared to all men, reaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present World, looking for that blessed hope, and the glorious appearance of the Great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purifie to himself a peculiar people zealous of good works, *Tit. 2.* 11, 12. &c.

Ye are all the Children of the Light and the Children of the Day: we are not of the night, nor of darkness; Therefore let us not sleep, as do others, but let us watch and be sober, *1 Thess. 5. 6.*

How shall we escape if we neglect
so great Salvation? *Heb. 2. 3.*

If the Righteous scarcely be saved,
where shall the ungodly, and the sin-
ner appear? *1 Pet. 4. 18.*

The Tryal of a Christian's State.

IT highly concerns me to examine and try, whether I be in a *State of Sin*, or in a *State of Grace*: that if I be in the *former*, I may hasten out of it, to escape *damnation*; and if in the *latter*, I may bless *God* for his *goodness*, and go on to *Salvation*.

Now thus I must try my self.

If I *understand* so much of *G O D*, as that I do really *esteem* and *value* him, his *grace* and *love* above all the *World*, and am heartily *willing* to take him alone for my *portion*, counting him *enough*, though for him I should lose all the *World* besides: If my *care* and *delight* be to do his *Will*, and my chief *rejoycing*

rejoycing be in his love, and my heart's desire and longing be to enjoy him more fully in Heaven.

If to this end I apply my self to *Jesus Christ*, trusting in him alone for *eternal Life* in the presence of God, and giving my self entirely to be governed by him, willing to obey his *Laws* whatsoever it shall cost me, though it be with the *loss* of all wordly advantages, and earthly pleasures, and even *Life* it self. If I can for his sake love enemies, bear wrongs, forbear revenge, mortifie lusts and passions, bridle my appetite, disregard my own will and pleasure, endure shame and reproach, lose wealth, friends, and liberty, yea, and life too.

If I watch as narrowly over my heart, affections, and thoughts, as over my outward actions, and earnestly desire more than any worldly treasure, to be thoroughly renewed and cleansed by the *Holy Spirit*, from all inward corruptions. If I hate every sin in

my self, and *strive* all I can against it, and am *restless*, till I conquer it, and *troubled* at my heart at my own *imperfections*, longing to be freed from them.

If I really *delight*, and *find pleasure* in the *worship* and *service* of God, and do not come *forcedly* and *constrainedly* to it, as rather *willing* to do otherwise if I *durst*. If I find *holiness* and *obedience* *sweet* and *pleasant*, and no *burden* or *wearisomness* to me. If I can, and do heartily *resign* my self to God, and minding what I *naturally* would *have* or do, not what any thing else would *perswade* me to, but *meerly* what is the *Will* of God, and going on *cheerfully* to do *his will*, *pray* *tervently* for his assistance, and *cast* my self confidently on his mercy, through *Jesus Christ* for *Salvation*.

If I find this in my self, my *State* is comfortable and good.

But on the Contrary.

If I yet love this *World*, and mind *earthly things most*, and prefer not *God*, his *Grace*, and *Heaven*, before all *earthly joys and pleasures*.

If I dare not *trust* in *Christ alone*, nor *for sake* all for him, nor am willing to obey his *Laws*, how hard soever they seem, or what cost or loss soever they put me to.

If my *heart and life* be not thoroughly *changed*, but I yet must have my *own will*, and please my *own appetite and senses*, and cannot want my *own desires*, or cross my *own inclinations*.

If I keep any known *sin unmortified* and not *cast off*. If I do not *watch* against all *temptations*, and *pray* heartily and frequently for *Grace* to *conquer* all *sin*.

If I *delight* not in *God's Word*, and in all *holy Duties*, and esteem it not my *greatest priviledge* to *serve* him.

if my greatest *care* be not to *please* him, and if his command prevail not more with me than all the World besides.

If I cannot *content* my self with him alone, nor suffer any the *greatest* evil for him.

If I have not resolvedly given my self up to be wholly at his disposal, and to be made in all things conformable to his will.

If the cause be thus with me, I am in a State of sin and death, and cannot be saved, till I be converted and made a new Man.

*The Christian's Confession of
his Faith, with a full
Resignation of himself to
God, and binding him-
self in Covenant with
G O D.*

I Believe, Lord, help thou my unbelief. I do most freely and heartily own, and with humble admiration and reverence, I adore the great and dreadful and Incomprehensible Glorious Majesty of Heaven and Earth. Most joyful, do I accept of thee, O Father, Son, and Holy Ghost, for my only God. Thou, and thou alone art the inexhaustible Fountain of all Being, Life, Power and Goodness. I acknowledge my
total

total dependance upon thee for my Being, Life, Motion, Understanding, and all things; and it will be my happiness to enjoy thy love and blessing.

Thou, O God, art an Infinite, Eternal, and Immortal Spirit, and the God and Father of Spirits, who though unseen, art every where present, about me, and within me, by thine infinite power, quickning, upholding, and protecting me, by thy infinite Wisdom providing for me, ordering and directing me, and by thy goodness blessing me.

To thee, one Glorious God in Three Persons, Blessed for ever, do I freely and wholly give my self, cheerfully dedicating and resigning my Soul and Body, with all the powers and faculties of both, to be wholly disposed of by thee, in the Service of thee, O Blessed Trinity in Unity, Eternal Life, Light, and Love, Power, Wisdom, and Holiness, the Author of my Preservation, Sanctification and Salvation.

Thou

Thou in a wonder of condescend-
ing love, offerest thy self as a gra-
cious Father in Jesus Christ, to all
Believers.

Thou art the *Maker* of me, and all
the World ; I am nothing, I have no-
thing, I can do nothing, I hope for no-
thing but from thy *Power, Wisdom, and*
Goodness , to thee *alone* be the *Honour*
and *praise* of all. I will more study
my self, and other *Creatures*, that I
may learn to *know, admire, - and love*
thee more. I can be *proud* of nothing,
glory in nothing but in *thee*, in whom
I *live and move*, and have my *being*.
I am not my own, I and all things are
thine, and unto thee I freely *resign* my
self, and all my concerns, to *use and*
dispose of me and them as it pleaseth
thee. Whatever thou dost with me,
thou canst do me no wrong, no crea-
ture without thee can do me any good.
Tis my *perfection and happiness* to *know*
and *love* thee and *delight* in thee. Thee
alone

Wm L Bunz

alone I chuse for my *portion*, and thou alone shalt ever be enough for me.

To thee, as the *Almighty Ruler* of the World, I heartily *submit* my self; accepting thy *Divine Will*, for my *only Law*, by which my *thoughts, words, and actions*, are to be all governed. All thy *Laws* I consent to, as most *holy, just, and good*, and most thankfully *acknowledge* that nothing can be *better* than to *rest* in thy will. I will study thy will diligently, *do* it heartily, *cheerfully submit* unto it, be well *contented* with, and joyfully *praise* thee in whatsoever thou dost. I will readily *obey* thy *commands*, patiently bear thy *chastisements*, and wholly *confide* in thy *blessing and protection*.

I confess *Lord*, that I am born a *corrupt* thing, and have added a thousand *sins* more to that *corruption*; I am *debarred* from that *knowledge, power, and uprightness*, wherein thou madest *Adam*, and am exceeding *ignorant, weak, and wicked*, averse from *truth and good-*

goodness, inclined mightily to falshood and evil ; all this I sadly feel in my self, it is an heavy burden unto me.

Except I be born again of thy Spirit, be converted by thy word, made a new Man, and a real change wrought both in my heart and life, I must remain under thy wrath and curse, everlastingly a wretch. Our misery lying in our fall from thee our Creatour, to the Creature, and in our desire to please our selves more than thee our God; our due portion is to perish by our own wretched choise, and having chosen to sin with Devils, 'tis but just we share with Devils in everlasting Torments. Having wilfully broken thy Laws, we cannot hope for impunity from thee, the just Governour of the World, except some satisfaction be made unto thy Justice.

O the wonder, even ravishing and astonishing wonder of thy rich mercy. How should I ever be able to acknowledge thy unspeakable goodness in thy com-

compassion to sinful Men ? *Early and freely* didst thou *promise* us a Redeemer and a Saviour ; and I do very *feelingly* own thy *faithfulness* and *truth* in *performing* to the full that *gracious promise*. How do I *admire* and *adore* thy wonderful *Wisdom*, in the rare contrivance of our *rescue*, by sending thine *own Eternal*, and *only begotten Son*, to tender himself unto us for a Saviour, and make us new and *easy* terms of *peace and reconciliation*.

Lord, on the bended knees of my Soul, I do *accept* thy mercy, offering thy self again unto me as a *reconciled Father*, desiring to *love*, *honour*, and obey thee for ever, and humbly beseeching thee to own me amongst thy *adopted Children*.

I do humbly admire, and joyfully embrace thine infinite love, O Blessed JESUS, who being the great God *bles- sed for ever*, yet *humblest* thy self to be *cloathed* in our weak and frail nature, to be born of a woman, made un-
der

under the Law, to live a mean Life in a wicked World, to expose thy self to the temptations of Satan, to suffer all indignities from sinners, to shed thy precious Blood upon a cursed Tree, and lie in a Grave, and undergo the Condition of the Dead for us sinful wretches.

Lord, I am fully satisfied by thy rising again to life the third day, that thou hast overcome the Devil and Death, and given satisfaction to thy Father's Justice, and finished the great work of our Redemption. I know thou art now triumphant in Heaven, invested with all power and glory on the Right hand of thy Father, our prevailing Advocate making intercession for us : And thee I comfortably expect to be our Judge at the last day.

Thou, O Glorious Jesus, hast established an Everlasting Covenant of Peace ; and sealed it with thy Blood : and with all my Soul I praise thee for this thine inestimable love, not doubting

ing of that *pardon* and *grace*, and *glory* which thou therein hast assured unto us, if I unfeignedly *accept* of thy *mercy*, and enter in this *Holy Covenant*.

O *Jesus Christ*, in all *sincerity* of heart, and with all *thankful love* and *joy*, I do *accept* of thee my *only Saviour*. I do most *humbly* submit my self to be taught by thee, and will make thy *Gospel* my *daily study*: I *trust* in thy *merits* only, and give my self to be *governed* by thy *Law*, and *denying my self*, I am ready to take up thy *Cross*, and bid open *War* to all thine *enemies*, and take thy *easie yoke* and *light burden* upon me.

Lord, the unfeigned desire of my Soul is, that thou mayest be *formed* in me, and take full possession of me, that I may henceforth live by the *Faith* of thee the *Son of God*. I resolve thy will shall be my will, thy *Life* my *Pattern*, thy *Law* my *Rule*. I will set my self to *resist* the *temptations* of the *Devil*, *despise* the *vanities* of the *World*,
and

and mortifieth the carnal desires of my flesh; all afflictions shall seem light to me, and death it self better than life, that I may obey thee, and live with thee.

I consecrate my self unto thee, to die daily unto sin, to crucifie the Flesh, to rise again unto Righteousness, to have my Conversation in Heaven, my heart and affections with thee my only treasure. My Confidence is in thy merits, my Prayers sent to God in thy Name and Intercession, my practice to be conformable to thy Example, the Longings of my Soul to be with thee for ever.

I will do my endeavour that my thoughts, words, and actions, may be such as thou wilt approve of in the Day of Judgment; I will not envy the present happiness of the wicked, nor be disheartened by my suffering, but refer all to thy righteous Judgment; I will watch over my heart and life, and daily examine my Conscience and
keep

keep it *tender* and *good* ; and labour that the accuser may have nothing to lay to my *charge* before thy *Judgment Seat*.

I do heartily *accept* of thee, O *Holy Spirit* of the *Father*, and the *Son*, for my *Sanctifier*, my *Guide*, and *Comforter*. I embrace the *Holy Scriptures*, given by thy *Inspiration*, as the *infallible Truth* of God ; I own the *Ministry* as thine *Ordinances*, and every good *motion* of my heart, as thy *work*. To thee, O *Holy Spirit*, do I give up my self in a constant *attendance* on thy *Word* and *Ordinances*, and *secret workings*, longing to be *quickned*, *enlightned*, *renewed*, and *cleansed*, *strengthened* against all temptations, carried on towards *perfection*, confirmed in the hopes of *Eternal life*, and *sealed* unto the day of *Redemption*.

I look upon my self as a *Member* of the common *Body* of all *Christians*, and own thee, O *Blessed Jesus*, the only *Head* of this thy *Body* the *Church*. I
acknow-

acknowledge it my *Eternal Interest* and *Duty* in the holy *Communion* of all *Believers* to worship thee, O glorious *God*, in the *Assemblies* of thy *Saints*. I look upon all *Christians*, and my self amongst them, as Men *seperated* from the *wicked World*, *enlivened* by one *Spirit*, *professing* one *Faith* of the *Holy Trinity*, all *Covenanted* together with *God* into one *Baptism*, bound to hold the *Unity* of the *Spirit* in the *Bond* of *Peace*, loving *God* above all, and *each other* as *our selves*, with a *fellow feeling* of one another's *sufferings*, a free *Communicating* to one another's *necessities*, *Temporal* and *Spiritual*, and a *mutual rejoycing* in one another's *happiness*.

Continuing in this *Holy Society*, whereinto I have been graciously called by thy *Word* and *Holy Spirit*, I will endeavour to *solace* and *comfort* my self in a joyful sence of the *Blessed privileges* thou therein affordest us. Especially in the *pardon* of my *sins* by thy

thy free mercy through the Merits of *Christ* my Saviour, and *Sanctification* of thy *Holy Spirit*, tendered unto me in the *Ministry* of thy word, and sealed in the *Sacraments*. I should deserve a thousand Hells, should I go on any longer in *sin*, under so much mercy. I resolve therefore to attend on the *Ministry* of *Reconciliation* all the days of my life, and to strive against all *sin* for ever.

To this end my death shall be *much* in my *thoughts*, and my life a *continual preparation* for it. I will look upon every day as if it were my *last*, and every day renew my *Covenant*, so shall I be ready with joy when thou callest, O Lord, to bid farewell to all below, and come to thee, I doubt not but my *body* shall at the *last day* be raised again a *glorious body*, no longer a burden or temptation to my *Soul*. I will no longer waste my time in immoderate *caring for it, feeding, ordering, and pampering* of that which must
 (thou)

of shortly be loathsome *rottenness*, *Stench*
 and *Worms* meat, which now *loads* and
 tempts my Soul to *sin*, and hinders its
Ascension towards God, but I will
 mortifie it and keep it *low*, that thou
 mayest exalt it to *Glory*.

O thy wonderful goodness who hast
 provided for us poor *sinners*, a *Life*
 everlasting, who deserve not one sin-
 gle *moment* of this *Life*. Lord, grant
 me grace to be pure as thou art pure,
 that I may see thee, and rejoyce in *thee*
 for ever, in thy *Heavenly Kingdom*.
 O when shall I come and appear before
 God? Lord, it is certain, that a *world-*
ly carnal heart *unconverted*, *unrenew-*
ed, is not capable of *taking any* plea-
 sure or delight in *thee*, nor can it find
 any happiness in heaven it self, nor
 any relish in those *heavenly* pleasures,
 which are at thy *Right-hand* for ever-
 more. Cleanse me, O Lord, and renew
 me daily by thy *Spirit*; then shall I
 cheerfully bid adieu to a vain world,
 empty pleasures, frail life, and a carnal
 self

self, and feed only on the hopes of *Eternal Life*, and enjoying, loving, praising thee my God, my *All*, for evermore, *This*, O Lord, thou hast promised in thy word; this thou hast assured us of, and sealed unto us in the *Blood* of thy Son; *This* thou confirmest unto all the *Sanctified* Members of thy Church by thy *holy Spirit*: To all this I here do most heartily say, *Amen*.

Come, Lord Jesus, come quickly, Amen.

FINIS.

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